chariot, to thy. beloyed wife. Qinekly? INDBA, yoke thy "horses. '

6, I harness thy long-maned" steeds - with (sacred) prayers. Depart; take the reins in your hands. The, effused and exciting juices have exhilarated thee, wielder of the thunderbolt. Thus **filled** with nutriment, rejoice, with thy spouse,

Rishi and deity as before ; the metre is *JagaiL*

L The man who is 'well-protected, IHBEA, by thy eareSj (and dwells) in a mansion where there are horses, is the first who goes to (that where there are) cows. Enrich him with abundant riches : as the unconscious riYers[a]~flow, in aH directions^ to the ocean.

2. In like manner as the bright waters flow to the sacrificial ladle, so they (the gods,) look down (upon it) ; as the diffusive light (descends to earth). The gods convey it, desirous of being presented to them, by progressive (movements^ tcrthe altar), and are impatient to enjoy it, filled with the oblation ; as bridegrooms (long for their brides)?

* *vick&o&ah. The* epithet is explained, by the Scholiast,

the sources of 'excellent knowledge,[5] — *msuMajndnaJietu&kutdA* ; and Eosen renders it, accordingly, *conferences:* but it seems preferable to understand -the prefix ***vi*** in its sense of privation ; for it is not Yery intelligible how the waters snonld confer, or even possess, intelligence,

[15] In this stanza, as usual in the more elaborate metres^ we